/41 cont./

292 778 In more than one village I saw that the crosses used by the doctor-sorcerers during the religious dances are clothed in the ponchito, a fact for which I have not found a satisfactory explanation. [177] Perhaps there is influence from the stole of Paraguay and many regions of rural Brazil, common on the crosses of the Kayová and Ñandéva graves of southern Mato Grosso. Or is the idea of a personification of the cross linked to this ponchito?

291 /42/ But, aside from the ponchito, the Kayová are also familiar with the common poncho. The handsome red woolen poncho of industrial manufacture -- the pñchi or puitñ of the rural populations of Paraguay and even of southern Mato Grosso -- is one of the great aspirations of every Kayová, but inaccessible for his purse (it costs about four hundred cruzeiros). In the village of Dourados there were two Kayová who possessed a poncho made from sheep wool (ovetxá raguñ), both made by women of the tribe. The larger one measures two meters long and 90 centimeters wide, being provided with fringes on the narrow sides; it is made of coarse threads of grayish wool and on each side has two dark bands very close to each other, which give it a very distinctive touch. The poncho belonged to the chief of the post, who had inherited it from his father. The second specimen is much smaller; it is barely 110 centimeters in length, with an average width of about 75 centimeters; it is also of grayish wool, having in the central part a dark stripe of about 20 centimeters. The Indians told me that in both ponchos the light wool as well as the dark is of natural color. Woolen ponchos also occur among the Chaco Indians.

A complementary piece of male Kayová garb, although of much more recent origin, is the aparato (corruption of "alpargata"), a sandal of leather with rubber soles, which the men make from automobile tires. A good present for a Kayová is a pair of soles of this material, for the aparato, in general use among the yerba-maté workers of the region, is very suitable for working with heavy burdens on the damp and slippery ground of the yerbales. It is to be noted that the yerba-maté worker carries on his shoulders up to thirty Paraguayan arrobas or three-hundred kilos of

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775 764 372 [774] not have entrance to the sky," that is to say, who is not accepted because of a disorderly life, returns to roam about on earth without rest, becoming transformed into an anguéry. A doctrine which obviously takes into account less primitive concepts, since it replaces the belief in the duality of the human soul by the Christian notion of reward and condemnation.

764 178 [769] [768] At the Pôsto Indígena Curt Nimuendajú (Araribá), where the burial is usually done in hammocks (unless the post administrator provides a wooden box), the graves are decorated on the Day of the Dead in the same way as the Christian ones are, but, on the other hand, they keep the custom of putting on the tomb the objects that belonged to the deceased, especially in the case of children. When a child dies, they put on the grave the toys left behind by it and on the following days go to take the things that they still find; on the tombs of adults they place the porunga /water container/ that the deceased -- or rather the deceased woman -- used for carrying water, besides other objects of personal use.

768 764 The "odds and ends" that belonged to the deceased, and which are not buried with him, are placed on the tomb for an unlimited time. At the cemetery of the Pôsto Indígena Benjamim Constant there was a vast number of things: bottles, porongos, calabashes, shoes, bows, dishes, pots and pans, and so on. Exposed to the weather, these objects are gradually /137/ destroyed; it also happens, as Capitão Alberto told me, that the better things are "stolen" by some interested person. The temptation, in fact, must be great. I have not been able to find out whether there is [775] [114] actually an idea that the "spirit" (anguéry) of the dead person can utilize the "odds and ends" that he used during his life (17).

17. /From p. 152 of the original source./ No calabash is left on the grave, aside from those that belonged to the dead man or woman, contrary to what V. D. Watson states, 1944, p. 40.

768 775 428 Among the Mbüá I was told that the material goods of the deceased

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768 775 [428] continue to be the property of his mboguá, which is the reason that nobody can inherit them. The mboguá would come to look for the one who tried to appropriate them. Pablo Vera of Yrofá confessed that sometimes an old man keeps the objects of the dead man, because he will die within a short time anyway.

764 In the Kayová cemeteries, to the extent that I am familiar with them, the graves are very close to one another. The burial is done in hammocks, the grave being "seven spans" deep (Capitão Alberto). It is also customary to leave on the grave the pole used to carry the hammock with the deceased. In general, the burial takes place on the day immediately following the death (18).

[766] 18. /From p. 152 of the original source./ An extraordinary case, reported by the former administrator of the P. I. Benjamim Constant, is that of an Indian woman attacked by wildfire, who, there not being any cure, was buried still alive; a very deep grave was dug, so that she would not get out.

765 177 In spite of the resistance of the individuals more averse to innovations, the younger Kayová generation of the Mato Grosso villages has adopted the so-called "wake of the cross," a week after the death of children or youths. It is a feast, common in [171] Paraguay and among the caboclos of the southern Mato Grosso region, which is held in the house of mourning, extending far into the night; guitar music accompanying songs in Guaraní ("Paraguayan polkas"), dancing (principally when it is a matter of a child), and fireworks, all moistened with a great deal to drink. The cross, accompanied by burning candles, is kept in the house until the feast is finished; on the following day, in the morning, everybody goes to the cemetery, planting it on the [775] [171] grave. This usage is based on the belief, current in the neighboring Paraguayan population and analogous to ideas of the Guaraní